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NOTES AND NEWS

The Osage Indians in France—The Bureau of American Ethnology has recently procured two rare pamphlets,¹ both of which relate to a visit to France, in 1827, of six Osage Indians. Both brochures bear the imprint of Paris, 1827, while from their text it would seem that there had been a third and earlier account of the Osage printed at Havre, or else the Havre pamphlet appears now as one of the Paris publications entitled *Six Indiens Rouges*, of which the present copy is from the "Troisième édition, revue, corrigée et augmentée," etc. The author of the other Paris pamphlet, *Histoire de la Tribu des Osages*, quotes from the Havre book by title, *Les Indiens Osages*, and both criticises and corrects its statements. His quotations can be found verbatim in the Paris pamphlet, *Six Indiens Rouges*, but not upon the designated pages. Whatever may be the facts as to the Havre publication, these pamphlets, one of which had reached its third edition, testify to the lively interest awakened by the coming of these aborigines of the territory that had so recently passed from the dominion of France.

This popular interest was undoubtedly augmented by the spread of the tradition which is said to have influenced these Indians to take their long journey. The story is practically the same in both accounts. I translate that given in the *Histoire*, chapter XVIII, p. 90 :

"The most distinguished of the six Osages that we have with us is a prince of the blood of the reigning dynasty. His name is Kishagashugah. . . . The ancestor of this chief of the Osage tribe came to France under the reign of Louis XIV, whom he visited and from whom he received a most distinguished welcome. Flattered by the gracious reception given him by this monarch, and with the manner in which, following the lead of the king, he was received by the gentlemen of the court, as well as by the officials and the people of France whom he

¹ Histoire | de la tribu | des Osages, | peuplade sauvage de l'Amérique septentrional, | dans l'État du Missouri, | l'un des États-Unis d'Amérique ; | écrite d'après le six Osages actuellement a Paris ; | par M. P. V. | [etc.] Paris, | chez Charles Béchét, libraire, | Quai des Augustins, N° 57, | [etc.] | 1827. (12°, 92 pp.)

Six | indiens rouges | de la tribu Osages | arrivés du Missouri au Havre, | Le 27 Juillet 1827, | sur le navire Américain | New-England, cap. Hunt. | Troisième Edition, | revue, corrigée et augmentée de particularités intéressantes | sur leur séjour au Havre. | Paris. Delaunay, libraire | [etc.] | Palais-Royal, N° 243. | 1827. (12°, 36 pp., pl.)

visited, he expressed on his return home the enthusiasm which he had conceived for the French people.

"Concerning this, the author of the pamphlet printed in Havre says, p. 27, that on returning from the voyage to the court of Louis XIV, the Osage traveler called together his tribe and gave an account of his journey. He says further that *at the recital, the present chief* (he whom we now have with us in France, and to whom he attributes 39 years of age), *cried, I also will visit France, if the Master of Life permits me to become a man.*

"Our estimable author, who always confounds places, persons, peoples, and times, pressed by a desire to publish his book, has not noticed that, in order to make this recital at the commencement of the nineteenth century, the grandfather of our present guest, who without doubt was of ripe age when he visited France under Louis XIV, in the seventeenth century, must have been very old when he excited the enthusiasm of his grandson.

"It is very evident that tradition alone revealed to Kishagashugah the voyage of his ancestors; in fact we know from him that it is to the history of this voyage that we owe the visit which he now makes us in 1827, with his wife, his cousin, and three distinguished warriors of his tribe."

In *Les Indiens Osages*, third edition, the monarch visited by the ancestor of Kishagashugah is said to have been Louis XVI. This is obviously an error, as would appear from the argument just quoted, which is based on the fact that the king in question was Louis XIV.

A visit of Osages to the court of Louis XIV is not improbable, as it was during the latter half of this monarch's reign that the discovery of the Mississippi by the French had taken place, Marquette's voyage and La Salle's heroic venture occurring in the last quarter of the 17th century. The planting of a French colony in Louisiana had been a favorite scheme at the French court, and when such plans were afoot it not infrequently happened that groups of Indians were taken to Europe to amuse and interest the patrons, arouse the sympathy of the philanthropic, and to impress the savages with the power of the white man so that on their return home they might influence their tribesmen to become submissive allies.

The spirit of this old method of procedure seems to live in the naïve outburst of the author of the *Histoire* in the opening paragraph of chapter xvii, p. 81, where he says :

"The Osages, an eminently warlike tribe, profess a feeling of great admiration for the French nation, whose military glory has for so long a time been known to them. Living near St Louis and New Orleans, with which cities they have had frequent relations, the Osages, besides having much curiosity, have often heard the glories of our armies

exalted ; they have known that our soldiers contributed to the emancipation of the United States, which they consider as their mother country. Hence their enthusiasm for the French, whom they look upon as a people of demigods whom nothing can resist. These are the causes which prompted the voyage of the six Osages now with us, which they had meditated for several years."

He then goes on to tell of the preparation and start of the Osages upon their journey, as follows :

" They assembled at first to the number of twenty-five, with the object of visiting the chief of white warriors, the king of France, their first father. It took them four years to provide for the expenses of this voyage, and in the meantime death and the exigencies of their families reduced their number to twelve. These, rich with the proceeds of the four years' hunt, descended the Missouri, in the beginning of 1827, on rafts, upon which they had placed the furs they were to carry to their first father, the funds produced from the sale of other furs which they destined to defray the expenses of the voyage, and, finally, their arms and their clothes. Heaven, which so often overwhelms the projects of men, did not wish that the twelve Osages should arrive happily. When near St Louis their raft capsized, and the waters engulfed furs, money, arms, and baggage. Our travelers were lucky to reach the shore by swimming, and to arrive, naked but in good health, in the city of St Louis.

" This deplorable event was calculated to cause an abandonment of the project, but the savages were persevering. At St Louis was a soldier whom they had often seen, who by his bravery and humanity had for a long time held their confidence. They knew that this white warrior was a Frenchman, about to return to his native country, and they asked him to take them along. They had now no presents to offer to their first father ; but what matter ! They will say to him that they did have some which the river swallowed up, and he would believe them, because he knew that they never spoke falsely. They had no money to pay their way ; their great father would provide it ; the chief of the great French tribe must be generous and hospitable ; they would go. They persuaded a captain to give them passage on his steamboat ; nothing kept them back. Nevertheless, at the moment of departure some of them recoiled from the perils of the journey. Six gave up the voyage ; the others, four men and two women, embarked under the care of Mr David Delaunay, a native of France who had lived twenty-five years in St Louis and was a colonel in the service of the United States. . . . They went down the Mississippi on the steamboat *Commerce* to New Orleans, . . . where they embarked on the American ship *New England*, in command of Captain Hunt."

After a long and difficult passage, the entrance to France is thus described by the writer of *Les Indiens Osages* :

" On entering the docks of Havre they (the Indians) mounted the bridge and thanked God for having accorded them a safe voyage. . . .

They arrived the 27th of July at noon. They were on the deck of the ship, and it was very hot. A great part of the population of the city covered the wharf, the outer port, and even the yards of the shipping. This crowd troubled at first the savages, little accustomed to exciting so lively a curiosity; but, reassured by their guide, they became pleased. The crowd grew each minute, and the disembarkment was obliged to be protected by a platoon of troops of the line. The Indians were taken to the Hotel Hollande, followed by a large concourse of people, drawn together by the novelty of the spectacle, constantly kept back by the soldiers of the guard, to whom the travelers had been confided.

"Arrived at the hotel, the Indians asked for refreshments, and were served with various kinds of wine. They preferred the sweet wines, particularly that of Malaga. One of them, the big soldier, though naturally sober, was sickened by the mixture. Several people were introduced into the parlor where they were resting. The Indians presented their hands to them, with a bow thanking them for the honor which they (the Indians) were receiving. The chief called for the master of the house in order to wish him good-day, which is their custom.

"In the afternoon they were taken to the country house of the Mayor of Havre. They walked in the gardens, looking with indifference upon the beautiful trees and rare plants which ornamented them, but, at the turning of a path, having recognized a pine from Missouri and a poplar from Louisiana, their joy was extreme and their expressive eyes glistened with brilliant fire. . . .

"Our Indians went to the play. This event, for it was one, had drawn together so numerous a concourse of spectators that the greater part were not able to find a place in the hall. The Osages arrived at a quarter to 7 o'clock; two boxes in the first gallery had been reserved for them. They took their seats in their natural costume; that is to say, naked to the waist; the two women alone were dressed, according to the mode of their country. The play commenced with the opera, *Blaise et Babet*, which did not appear to amuse the Indians any more than it did the French people. It is true that the savages dissimulate their sensations with much art, and that they do not manifest the weariness which they feel by any exterior sign. Tired, without doubt, of being lorgnetted and half stifled in their box, where the temperature was 25°, they wished, when the piece was ended, to breathe a little more freely in the foyer, but, surrounded again, pushed, pressed, nearly asphyxiated, they sought refuge under the vestibule where they were crushed against the gates. They were obliged to retreat and not wait for the second piece. . . . They escaped on the Place de la Comédie. It was then that the chief expressed his discontent to his guides. 'In my country,' said he, 'four soldiers would suffice to hold at a distance eight or ten thousand Indians; we would never have such a spectacle as this! If we have braved the dangers of the sea, it is not to be stifled on the other side of the great lake!'"

The writer of the *Histoire*, remarking upon these experiences, says:

"Fatigued with so much fêting, and dazzled by so many things, they sighed for those moments of solitude when alone they could talk over

the events of the day and fix them in their memories, so that they might be able to remember and tell them to their fellow tribesmen at home. . . .

"At 6 o'clock on the morning of the 7th of August, they took the steamboat for Rouen, where the crowd, which had been for four days expecting them, precipitated itself upon the wharf upon the arrival of the boat from Havre. To avoid the accidents which the crowd of curious people in their eagerness might occasion, the Osages were landed a league from the city. Carriages were waiting for them there, and they were taken to their hotel. At this new place they were the object of the same curiosity as at Havre. Everywhere they were followed by the crowd. At last arriving at Paris on the 13th of August, they were set down at the Hotel de la Terrasse, rue de Rivoli. There, as at Rouen, an innumerable crowd of curious people were gathered many days before the door of this hotel without being able to see them; because, having come from such a distance to salute the Chief of French warriors, their first father, they wished to conform to their own usages, which demanded from a guest that he make his first visit to the chief of the tribe."

Unhappily the desire which the Osages expressed of presenting their respectful homage to the French king, could not be satisfied as speedily as they wished, because the etiquette of the Court and social usages were opposed to it. It was only on the 21st of August, 1827, at 11 o'clock in the morning, that they were accorded an audience with His Majesty at Saint Cloud. His Majesty received them with the goodness of a tender father, saying to the chief that he was pleased to see him, that the Osages had always been faithful to France while their country had been under his rule, and that he hoped the Osages would be equally faithful allies of the United States. His Majesty then addressed M. David Delaunay, and expressed his satisfaction upon the arrival and the visit of the savages. Mme. la Duchesse d'Angoulême accorded to them the favor of seeing the French children, speaking to the chief in the kindest manner. The chief addressed the King as follows :

"My great father, in my youth I heard my father speak of the French nation. I formed then the purpose of visiting this nation when I should become grown. I have become a man, and I have accomplished my desire. I am today with my companions among the French people whom we love so much, and I have the happiness to be in the presence of their King. We salute France !"

What became of the Indians after this interview we are not told, save that "they returned to Paris."

Both pamphlets mention the territory and the neighbors of the Osage, and briefly describe, under sections or chapters, their customs,

avocations, and beliefs. It is evident that both authors had consulted the same authorities, — the *Géographie Universelle* and the numerous volumes of the *Journal des Voyages*. In the *Histoire* one comes upon statements which indicate that the author had sought to obtain first-hand information, either from the Osage themselves, or from M. Delaunay, who, he tells us, had been an observer of the manners of the tribe. The literary style of this pamphlet is superior to that of the other; greater care has been observed in presenting facts, and several thoughtful deductions are noteworthy.

While these pamphlets present no new ethnologic material, they afford a few interesting glimpses into the working of the untutored mind when confronted with unfamiliar conditions, and give a vivid picture of the French populace when, years ago, they were brought face to face with people of a strange race.

Les Indiens Osages has a colored frontispiece representing the six visitors. The men, as far as scanty clothing, are sufficiently Indian, but the women's gowns betray a French touch. These are of striped goods, one red and white, the other blue and white; the skirt falls a little below the knees, and is finished around the bottom with a band of red or blue; a similar band outlines the low neck, forms a belt, and binds the short puffed sleeves. The women stand with arms folded, their heels together, and toes turned out, as if taking "the first position" in a French dancing lesson. Their hair falls in loose waves over their shoulders. Mr Colson, whose name appears as having made the sketches "d'après nature," was evidently not aware that among the Osage the unbraided hair of a woman is the sign of mourning.

ALICE C. FLETCHER.

Explorations in Mexico—Prof. Frederick Starr, of the University of Chicago, has recently completed his tenth season of study among the native tribes of Mexico, the last expedition having been aided by Mrs Frank G. Logan of Chicago. Five tribes were examined — the Chinanteco, Chocho, Mazateco, Tepehua, and Totonaco — and among each fourteen different measurements were made of one hundred men and twenty-five women, in addition to front and profile photographs and plaster-cast busts of notable types. Professor Starr also recorded a fair vocabulary of the little-known Tepehua tribe, and investigated the ancient art of beating paper from the bark of trees, still practiced by the Otomi. It is expected that these investigations will be completed by next year and that the results will be published during the year following.

Dr J. Walter Fewkes, ethnologist of the Bureau of American Ethnology, has returned to Washington after eight months' absence in the field. During this time he has devoted himself to a continuation of his researches on the religious festivals of the Hopi Indians of Arizona, confining his studies to the pueblos of Walpi, Sichumovi, and Hano. He has brought back exhaustive notes on several winter ceremonies which were but partially known to ethnologists, and on several ceremonies which have never been described. Among the former may be mentioned the New Fire, Winter Solstice, *Powamó*, and *Palüüköñti*, the last-mentioned rivaling in character the celebrated Snake dance. Among the latter are the *Owakülli*, the *Montcita* (a warrior celebration), the Buffalo dance, and the abbreviated winter rites of the Flute priests, the *Lalakonti*, *Mamzrauti*, *Sumykoli*, and the Sun priests. In addition to complete notes he has made photographs and sketches of many undescribed altars, shrines, pictographs, and ceremonial paraphernalia. He has also studied Hopi migration legends, traced trails of clans in their migration from distant points in Arizona to the Tusa-yan pueblos, and identified former habitations. He has made a complete census by clans of the population of the East Mesa, and has prepared maps illustrating their localization in these three pueblos. A novel collection is a Hopi "codex" consisting of 280 pictures of *kacinas*, drawn in color by Indian artists, showing the symbolic markings and dress of these supernatural personages. These pictures not only illustrate aboriginal methods of drawing, but also are of great value in a study of the ceremonial paraphernalia of the *kacinas*, or native gods. Dr Fewkes has discovered many undescribed ruins in Arizona, and has brought back a beautiful collection of photographs of ancient habitations made during a reconnaissance in April last. These ruins are well preserved; their walls are still standing over twenty feet high, the flooring of several stories being still in place. They are among the best ever visited by him in Arizona, and undoubtedly contain most important material for the solution of problems connected with the prehistoric peoples of the Southwest.

Pennsylvania University Lectures — A course of free public lectures, illustrated by objects in the Museum, has recently been delivered under the auspices of the Department of Archeology and Paleontology of the University of Pennsylvania, as follows: April 4, "Present-day survivals of primitive modes of thought and feeling," by Prof. Lightner Witmer; April 11, "The origin of ornament," by Mr Stewart Culin; April 18, "Recent excavations in Babylonia," by Dr A. T. Clay; April 25, "Coinage of the ancient Greeks," by Dr William N.

Bates; May 2, "The genesis of musical instruments," by Prof. Hugh A. Clarke; May 9, "Impressions of the Philippine islands," by Prof. Simon Flexner; May 16, "Household life of women in the colonial period," by Prof. John B. McMaster.

The Committee on Public Lands of the House of Representatives in Congress is considering the bill prepared on behalf of the Committees of the American Association for the Advancement of Science and the Archæological Institute of America for the preservation of prehistoric monuments, ruins, etc., on the public domain, by reserving the lands on which they stand from entry and sale. The bill has been referred to, and is now in the hands of, a subcommittee consisting of Messrs Shafroth of Colorado, Moody of Oregon, and Jones of Washington. The members of the two societies, and citizens interested with them, may materially assist in securing some affirmative action if they will signify their desire in person or by letter to any Member of Congress with whom they may be acquainted.

Deaths—On March 9th, CHARLES E. WEST, of Brooklyn, aged 91 years. Dr West was one of the founders of the American Association for the Advancement of Science and of the Long Island Historical Society; he was a fellow of the Royal Antiquarian Society of Denmark, a member of the American Antiquarian Society, the American Philosophical Society, and of the New York and Long Island Historical Societies.

DR C. PIAZZI SMITH, formerly Astronomer Royal of Scotland, author of some famous speculations on the construction and purposes of the Great Pyramid as an exponent of the standard of measurement.

In Paris, February 17th, PHILIPPE SALMON. Born at Cerisiers, Yonne, France, July 27, 1823; was an officer of public instruction, president of the Société d'Anthropologie de Paris in 1893, director of the École d'Anthropologie in 1896, president of the Commission des Monuments Mégalithiques in 1898.

At Paris, April 23, ALPHONSE MILNE-EDWARDS, aged 65 years; director of the Museum of Natural History and vice-president of the Academy of Sciences of Paris.

At Washington, April 10, FRANK HAMILTON CUSHING. A more extended notice of Mr Cushing appears elsewhere in this issue.

In London, May 4, LIEUT.-GEN. AUGUSTUS HENRY LANE FOX-PITT-RIVERS, aged 73 years; vice-president of the Society of Antiquaries; president of the Anthropological Institute; author of many works on archeologic subjects. He assumed the name of Pitt-Rivers in 1880.

Mrs Phoebe Hearst has undertaken to defray the expenses of explorations and excavations in various parts of the world, to obtain collections for the University of California. Dr George A. Resinal is expected to have charge of the work in Egypt, Dr Alfred Emerson in Greece and Etruria, Dr Uhle in South America and Yucatan, and Dr P. M. Jones in California and Mexico. The report that Mrs Hearst proposes to establish a Museum of Archeology in connection with the University of California is not authorized.

The Seventh Annual Reception and exhibit of recent progress in science was held by the New York Academy of Sciences at the American Museum of Natural History, April 25-26. The exhibit in Anthropology, in charge of Dr Franz Boas, consisted of (1) Symbolism of the Arapaho Indians, from the collections of the Jesup Expedition, by Alfred L. Kroeber; (2) Basketry designs of California, from the collections of the C. P. Huntington expedition, by Roland B. Dixon; (3) Designs of the Gold of Amoor river, from the collections of the Jesup North Pacific Expedition, by Berthold Laufer; (4) Archeology of the coast of southern British Columbia, from the collections of the Jesup North Pacific Expedition, by Harlan I. Smith; (5) Implements of the Eskimo of Southampton island, by George Comer. All the collections exhibited were from the American Museum of Natural History.

Cannibalism in Sarawak—At a recent meeting of the Anthropological Institute in London, Mr C. Hose, of Baram, Sarawak, stated that there were cases in which human flesh was eaten in Borneo, but did not think they could be properly called cannibalism. Sometimes they cut off strips of flesh from their enemies, but these were not eaten, as some observers had too hastily concluded. On the contrary, they were stored in bamboos and used as an offering to the hawks from which the omens were taken. The occasions on which human flesh was eaten were cases of chronic illness in which a small piece, swallowed with great difficulty by the patient, was supposed to be curative. In Dutch Borneo the people did roast and eat human flesh, but only very rarely, and the practice had been stopped by the Dutch. When a male child about fourteen years old was very ill, it was thought proper to keep him alive, if possible, at the expense of a female life, which was less valuable; hence, as a last chance of saving his life, a sister would be sacrificed, and a small piece of the flesh given to the boy to eat.

The Henderson Maya Dictionary—Dr C. H. Berendt, writing to the Smithsonian Institution, in 1867, in regard to his explorations in Central America, during the previous two years, remarked as follows: "I

also made a very agreeable and useful acquaintance in the person of Rev. Alexander Henderson, a distinguished linguist, whom I found occupied with a dictionary of the Maya language, giving the dialect actually spoken in the district of Bacalar, Yucatan, and in some recent settlements of Yucatan Indians in the territory of the colony. Having been engaged myself for a number of years in the work of reproducing from old and rare manuscripts the Maya language as spoken and written in the sixteenth and seventeenth centuries, I derived both information and pleasure from the intercourse with this learned missionary." (*Smithsonian Report*, for 1867, pp. 420-21.) It may not be generally known that the manuscript dictionary alluded to in this statement is now in possession of the Bureau of American Ethnology, having been procured by Prof. Cyrus Thomas and transferred to the Bureau archives. It consists of six volumes, averaging 250 pages each, three of the volumes being Maya-English and three English-Maya. From a statement found at the end of vol. III of the Maya-English part, it appears that the total number of pages of this portion is 696, averaging 30 words to the page; that it was begun in April, 1859, and finished August 11, 1864, and that the English-Maya portion was finished September 6, 1866. It is written in a clear hand throughout.

MINOR NOTES

DR FRANZ BOAS, Curator of the Department of Anthropology of the American Museum of Natural History, has been honored by election to membership in the National Academy of Sciences at its meeting held in Washington, April 17-19.

PROF. JOHN RHYS will preside over the Section of Anthropology of the British Association for the Advancement of Science at its seventieth annual meeting at Bradford, beginning September 5th.

MR ALFRED L. KROEBER has been appointed Curator of Anthropology in the museum of the Academy of Sciences of California at San Francisco.

THE GENERAL BOARD of Cambridge University proposes to establish a lectureship in ethnology for Dr Alfred C. Haddon.